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Reflections from England

Editorial

s Publicity Evil?

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he Temptations of Christ

ichard K. Ullmann

ak Grove, Council House News

Our World Missions" Page

n Indian Student Visits Pakistan

avinder Chopra

Candid Picture of the Friends Pastorate

eth B. Hinshaw

The Temptations of Christ

By Richard K. Ullmann

Richard Ullmann, an English Friend, has contributed before to this journal, and will make contact with American Friends face to face when he begins a lecturing tour here in February under the sponsorship of the American Friends Service Committee.

Good people will rarely be tempted to do an obviously evil thing. When they see the door of a strange house open, they feel no desire to walk in and steal the table silver. They will not commit adultery, and will not thrust their knife into somebody whom they dislike, literally or metaphorically. Temptation lies for them not in the lure of evil, but in the corruption of good. The Pharisees were on the helped the poor, they taught them the law and tried to protect them whole very decent folk; they from the loose morality of the Sadducees. But unfortunately they knew far too well that they were really good people, and were proud of it; their very goodness was the temptation under which many of them fell.

When reading again the story of the temptations of Jesus as recorded in Matthew, you may see that Satan did not intend to lure Jesus into doing something which everybody would have recognized at once as evil. Much subtler than this, Satan tried to corrupt the three greatest gifts which Jesus, or any person living on earth, had been given from the Father: his love, his faith and his hope.

Bread from Stones?

Would it really have been wrong for Jesus, after having fasted for forty days, to provide himself with bread from stones? There is nothing more justifiable and creative than producing food when one is hungry. Much of our present-day effort is directed towards helping peoples who have to live on starvation level—certainly a Christian endeavor. But Jesus refused to produce bread if it was to be produced by wrong methods. He sensed that Satan wanted him to count material needs higher than Spiritual ones. It was a situation quite different from that when he fed the multitude. Then the crowds followed Him because they were hungry for His Word, and over this they had given no thought for tomorrow.

The first temptation, then, was clearly that Jesus should be induced to overrate material comforts, even the most necessary ones, that he should work miracles for the sake of the body instead of the soul. With this, he might have become a social reformer instead of a saviour of the spirits. Jesus, however, knew that "bread alone" is of little advantage indeed that it may increase material aspirations and selfish demands, unless the Word of God, the "bread of life" is consumed in and with the material bread. Satan failed to corrupt His love of men into mere relief activities.

Signs on Demand?

Satan's purpose was to make Jesus abuse his innate powers for the tricks of a conjuror. This can be seen more clearly in the account of the second temptation. When trying to persuade Jesus that he should throw himself from the roof of the temple, Satan even quoted the Scriptures. Indeed Jesus did have the ability of producing his credentials to the Jewish people by a piece of showmanship. Satan expected from Him the kind of sign in which a number of miracle-working rabbis have excelled at different periods. But Jesus was not one of them; nor did he act like many modern scientists when people demand that they should make use of their powers. Jesus always refused to give signs on demand; he made his help dependent on the faith of the person who asked for it. For he himself submitted, in faith, all his actions to the will of God; and certainly, the abuse of his powers for showmanship would not have been in God's will but a "temptation of God." Satan failed again; he could not corrupt the faith of Jesus by using it for black magic.

A Worldly Kingdom?

Have you ever given thought to the possibility of Jesus having founded a worldly kingdom? Surely he would have been a most righteous ruler; He would have reigned over a kingdom of justice and peace; but it would have been the kingdom of Jesus, not the Kingdom of God. His powers were great enough to conquer the Romans and to bring other nations under his sway. But the way of achieving this would of necessity have been connected with unrighteousness, with blood-shed and violence. A kingdom created by force would not be God's Kingdom but Satan's. Nor could the kingdom of Jesus, once established, be held in righteousness since he would have been dependent on the assistance of Peter, the quick-tempered, on the ambitious Zebedees and on other people like ourselves who would have spoiled many details in the execution of His wise directions. The kingdom of God is *in* the world, even today, but not *of* the world. Yet all worldly organization is all *of* the world.

Do we dream of One World under one World Government and of universal social justice? In our ardent desire to bring them about, we are dragged on by earthly hopes and prone to forget God and His glory over our careful plannings. In this way we do the work of Satan, with the best intention. Jesus refused to have the great hope of the

(*Continued on page* 26)

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Editorials . . .

Reflections From England

As Chairman of the Friends World Committee for Consultation, Errol Elliott, at the invitation of the Executive Secretary, Ranjit Chetsingh, left Christmas Day for London and a meeting with the Executive Committee. He wrote the following notes from London. It was his intention to go directly from England to visit and confer with Friends in Jamaica and Cuba. Due to illness at home, he found it necessary to return from England early and postpone the journey among Cuban and Jamaican Friends.

* * *

The New Year in England brings out the gaiety, fun and noise very much as in America. Trafalgar Square, so the newspapers reported, was one stage for street frolics. Another holiday observed here, unlike in America, was the day after Christmas known as Boxing Day. It was originally a day on which the apprentices and various servants carried a box into which coins were dropped by persons and households whom they had served, as gratuities or "tips" for service rendered during the year. Because it fell on Sunday, it was being observed on Monday, the day I arrived. London was quiet, as if the city were asleep. But London, still the world's largest city, is now astir with crowds in the shopping districts, and on the streets are those two story red buses that in the memories of Americans peculiarly mark London traffic.

* * *

In keeping with the New Year tradition, the Queen recognized nearly 200 citizens "from the ranks of unknown, unnamed men and women . . . to whose loyalty we owe so much." They were not selected as heroes and heroines, unless doing well one's daily service is heroic. These get the Empire Medal for civilians in the New Year's Honors List. Other and more prominent people were knighted, including the official weatherman. He in turn as if to demonstrate his right to recognition, has sent a snow, now falling on this fourth day of January. Traffic is difficult and trains are late, though the depth would hardly affect Hoosier travel. It is cold and damp and penetrating. Coming to England in midwinter, it is a time for . . . well, flannels of any color!

* * *

Some papers headlined greetings to Mr. Butler, Chancellor of the Exchequer, for a more prosperous Britain, whose economic index is the highest now for many years, and facetiously suggested "knocking a bob off income tax" (in America we would say a "buck.") It is the first Christmas since before the war that all rationing has been ended. Best of all, Britain is in no "formal" wars, though experiencing with the rest of us a "cold peace."

On the last day of the old year, Kenneth and Helen Goom and their three children, Susan (11), Bridget (7), and Deborah (4), left by train from London for the boat, the S.S. Uganda, that would take them to Kenya. Kenneth Goom will be educational supervisor to the Friends Africa Mission.

* * *

Billy Graham's campaign is listed generally as one of the important news items in the 1954 reviews. Such Englishmen as I have asked recognize his work here as significant not only in what it did for many people and for the churches, but also in what it reveals of the unfed hungers of British people. It has caused the churches to re-examine themselves and their responsibility for recognizing and meeting these spiritual needs.

* * *

This week I witnessed some Quaker heroics, almost reminiscent of Quaker invasions of Boston Common three hundred years ago. A team of Friends left for service in Kenya, some of them going into the very teeth of the Mau Mau danger. They did not think of it as heroic, but as one sitting in a farewell worship with them and thirty other Friends, I imagined Mary Dyer joining us. With them sailed Kenneth and Helen Goom and their children for service

Four English Friends say goodbye at Liverpool Street Station, London, as they set out on the first stage of their journey to Kenya. They are (top, left to right) Norman D. Boyes, a crafts teacher, and D. John Starke, a probation officer with fifteen years' experience of work among juvenile delinquents, and (bottom, left to right) Margery F. Reid, who has been on the staff of a London education authority, and J. Derek Lawrence, a civil engineer. They will take up rehabilitation and welfare work among Kikuyu, Embu and Meru Africa tribes who are living in work camps following detention for suspected sympathy with Mau Mau terrorism, and whom the Government wishes to resettle in new village communities.

in our Africa Mission. Kenneth will supervise our government-aided schools. Soon in their wake will sail Allen and Mary Bradley and children, with Allen Bradley serving as headmaster of our new Senior Secondary School.

* * *

I should like to emphasize that Friends in Britain are taking their responsibilities for Kenya seriously. Not only those who go to the Mau Mau areas but also those who go to help American Friends in our mission are really sacrificing for their part in this work of the Kingdom of Christ. I have sat with them in serious discussion of the work they are about to enter. Together we have felt tendered by "the Presence in the midst," with whom we try to carry on. American Friends, give them your prayers and support. God has thrown our lives together for such an hour as this. There is a Quaker focus on Kenya that promises a future for Friends there which never could have been but for the uniting of our strength. African Friends have specifically asked for it, the situation demanded it and Friends from America for over fifty years and now joined by others are responding. Within the past year seven Friends have gone from America and three from England.

* * *

The Friends World Committee for Consultation, formed in 1937, not only set up the Oxford Conference of 1952 but, under the faith that Friends do not want merely to rest with their work of world fellowship between conferences has also planned for a continuing service. Ranjit Chetsingh, well-known Friend from India, is now serving as Executive Secretary with Barbara Wigham of Ireland as his assistant in the office. We shall soon welcome him for about three months service of visitation in America, during which he will attend the Five Years Meeting sessions, take a place on the program and then be in the meeting of the Friends World Committee following those sessions. It is hoped also that he may spend some time with the Quaker Team at the United Nations. Barbara Wigham will also come to America for those meetings.

* * *

Our revered Friend, Barrow Cadbury, has passed his ninety-second birthday. As we lunched together, he remarked that a friend had asked him for his opinion on the most important development or event in the world during his ninety-two years of life. He finally, after much thought, had arrived at an answer. "Give me your idea," he asked. Friend, how would you have answered the question? What is the most important event or development during the past ninety-two years? It wouldn't be the atomic energy development? No, certainly not that—not for a Quaker with the spiritual sensitiveness of Barrow Cadbury. Finally I ventured, "Would it be the development of world organization?" No, it wasn't that. For our Friend whose heart and mind have ranged the full orb of human affairs, it was this—the new status of women in the thought and work of the world! Ponder that, dear reader, have you a better answer?

* * *

Last Sunday, with other Friends of Selly Oak Meeting near Birmingham, I sat in worship with two young parents who had brought their baby for a meeting of recognition. While baby Caroline cooed in a subdued voice, our hearts turned to her and her parents. I remembered hearing Rufus Jones say that when he felt discouraged he would find a baby somewhere, look into its face and take heart again. The Friends Meeting as a fellowship can be very important, from birth through growing up, marriage and at death itself, by which fear can be allayed by love, the love of God—through the fellowship of the Meeting.

* * *

"By this shall all men know that you are my disciples, if you have love one to another." That is the credential for us—evidence that we are in the fellowship of Christ. When Christians become divided in spirit they can come together again; in so far as they come back to Christ in whom is their unity. They may be as unlike each other as were Peter and John. They may lack as much in uniformity as did the twelve disciples and the later apostles, but they still have their spiritual unity in One who is their Master. The words of Albert Schweitzer inspire us to follow Him—"Christ comes to us as One Unknown, without a name, just as of old by the lakeside He

ame to those men who knew Him not. He speaks o us the same words, 'follow thou me,' and sets us o those tasks which He has to fulfill in our time. He ommands and to those who obey Him, whether they e wise or simple, He will reveal Himself in the toils, he conflicts, the sufferings, which they shall pass hrough in His fellowship. And as an ineffable mystery they shall learn in their own experience who He is."

* * *

From the Prayer of Our Lord: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

—E. T. E.

A Plea for Quaker-Trained Leaders

A Candid Picture of the Friends Pastorate

By Seth C. Hinshaw

IN MOST areas of the Five Years Meeting there is acute shortage of adequately trained pastors and workers. The Secretaries and Superintendents of the various Yearly Meetings wrestled with this problem at some length at their conference at Quaker Hill in December. Two major questions were raised: First, what are the contributing causes? Second, what remedial measures may be taken? Obviously, Friends are many decades late in finding a solution, but the urgency of the situation should arouse us to unprecedented efforts.

Among the many factors contributing to our present shortage of adequately trained workers is the fact that, unlike most other religious groups, the Society of Friends began and continued for a long time as a non-pastoral body. Only in comparatively recent times have some Yearly Meetings adopted the pastoral system. The transition has not been easy, and there has been a great deal of hesitation among Friends. Naturally this has affected the way in which the call to full time Christian service has been regarded and presented to Quaker young people. The pastoral ministry as a vocation has not been held in very high esteem among some Friends, as compared to other religious bodies. The whole atmosphere in past years has not been such as to encourage young people to turn toward the ministry or other full time Christian service as a lifework. The writer remembers vividly how concerned Friends sought to dissuade him from going away to school to prepare for the vocation of a "hireling minister."

Seth Hinshaw is Executive Secretary of North Carolina Yearly Meeting, and has also served as a pastor. His plain words on Friends' attitudes and actions toward the ministry may help toward clearer thinking and planning in this very important phase of service in the Society of Friends.

A further difficulty is the fact that some of our Yearly Meetings have tended to adopt the pastoral system without accepting any responsibility relative to the securing and trying of the needed workers. In emphasizing the Divine origin of the call to the ministry, Friends have often gone too far in excusing themselves from their own rightful responsibility in the matter. For example, a Quaker farmer knows that only God can send the sunshine and the rain, but he does not expect for a moment that he will be excused from his essential part in the crop-growing process. This same farmer, however, may go to Meeting on Sunday morning expecting the ministry of the Meeting to come from heaven as a miracle, without any thought or concern on his part. It makes a rather strange and inconsistent picture.

Friends have been equally slow in recognizing the obligation of stewardship in supporting the full time worker in keeping with the living standards of the congregation as a whole. Conditions at present are improving, but Friends pastors in past years have been most inadequately supported. Many great-souled men have lived on the edge of poverty in the midst of well-to-do congregations. It has been said in times past that Friends greet their minister with these words: "If the Lord will keep thee humble, we will keep thee poor." The truth seems to be, however, that Friends generally have undertaken both functions, that of keeping their pastor both poor and humble. Pastoral ministry amongst Friends has not been the kind of vocation to which young men have turned with great enthusiasm. Indeed some have entered it, not because of its inviting nature, but because the call of God was insistent.

In addition to the lack of encouragement which we have given our young people, there has been another factor involved which may have been even more devastating in its consequences—the increasing secularism, or materialism, which has invaded Quaker homes. We claim to be a spiritually minded people, but in spite of all this we have laid but little stress upon life-giving and self-giving as the Christian ideal of the good life. We have rather held money-making and getting-ahead-in-the-world as the standard of success for our young people. Not only has this atmosphere pervaded our homes, but our schools and colleges have furthered the same thought pattern of *getting* rather than *serving* as the highest goal in life. Sometimes one wonders how we have as many young men as we do entering the ministry.

If the Lord of the harvest is to send forth workers, something different must happen in Quaker homes, beginning with parents and grandparents. The *atmosphere* of a home may be an intangible thing, but it is one of the determining factors in the direction which young

lives will take. The training of a Friends minister begins in the ideals and attitudes expressed around the family table and fireside. If we are ever to have a sufficient supply of adequately trained workers, positive inspiration and encouragement must be given to our boys and girls in our Quaker homes.

A Productive Meeting

From one meeting I know some fifty ministers, missionaries, and workers have come as naturally as the harvest follows sowing and cultivation. A dedicated Sunday school teacher with the ability to inspire young people is no small instrument in the hands of God. The cold and sterile atmosphere which prevails in many places has had its telling effect on our supply of workers.

George Fox may have taken a dim view of the effectiveness of Cambridge and Oxford in producing ministers, but it is time that twentieth century Friends realized the importance of having adequately trained ministers—graduates of Friends colleges. It is high time also that we set ourselves wholeheartedly to the task of assisting our colleges in providing the spiritual inspiration and atmosphere which is more vitally important than mere curriculum and equipment. The home, the Meeting, and the college working together can make a strong, effective combination. If either fails in its sacred responsibility, the result is disastrous. Neither institution can succeed alone.

A hurried survey within the limits of the Five Years Meeting has revealed that the majority of our Meetings are not being served by ministers trained in Friends schools. In one Yearly Meeting, only 16% of the ministers were trained in Five Years Meeting related colleges; in another, 20%; in another 23%; in still another the figure rises to 50%. The average is 27%. How do we expect to survive as Friends, or maintain our heritage and testimonies, without training our own leaders? What other denomination in the world trains so few of its own ministers? For purposes of comparison, I made inquiry as to what percentage of the Methodist ministers in our state were trained in Methodist schools. The figure given me was 80% on the college level, and almost 100% on the seminary level. This comparison reveals something of our own status.

Most of the pastors within the Five Years Meeting have had some college training, but since few of our colleges carry courses on such subjects as church management, the pastoral ministry, advanced Christian education, homiletics, and the like, the result is that few indeed of our ministers have had the opportunity for the practical training needed for one of the most difficult and exacting occupations on earth. It is a travesty on our wisdom as a Society. A few of our ministers have had seminary training, but this of necessity had to be obtained at non-Friends institutions. The hundred thousand Friends in America have not felt sufficiently concerned to establish a school for the training of religious workers beyond the college level.

The lack of concern prevailing among most Friends is perhaps the most discouraging aspect of the whole picture. Securing an adequate supply of trained ministers is a long range matter, and it cannot be achieved within any short period of time. If we as a Society would become alive and alert to our desperate needs, something could be achieved in the years to come. But so long as we fail to train, and to support our ministers, the day of fulfillment is still a long way in the future.

The Temptations of Christ

(Continued from page 22)

Kingdom of God turned into the expectation of a worldly kingdom of social justice and lasting peace. He proclaimed that the Kingdom is amongst us, here and now, if only we believe and hope that it *is*, and act in this certainty. For it is nothing that can organize for the near or the distant future; it is at the same time *present* for him whose eyes are opened, and *eternal* beyond past and future.

For the third time Satan had failed; he could not corrupt the hope of Jesus for the Kingdom of God into a mere expectation of a worldly kingdom under his leadership; Satan offered him utopia, but Jesus worshipped God not Satan, and went to the cross.

Correction—the line omitted from Paul Rees' article in our Dec. 30 issue should read: "He may be brought sharply against the fact that conversionless altars have a way of staring up emptily at purposeless pulpits. He may indeed be . . . " The article continues on the next page.

1955 Five Years Meeting Sessions Planned

Intensive planning is now under way for the 1955 sessions of the Five Years Meeting, to be held October 20-26 at the First Friends Meetinghouse in Richmond, Indiana. A Central Planning Committee of ten Friends has announced the general theme and the main speakers for the sessions. "Facing Tomorrow With Christ" is the main theme of the sessions; emphasis on the Local Meeting will be given in the preliminary Study Booklet and throughout the sessions.

Keynote speaker of the 1955 sessions will be Elton Trueblood with an address on Thursday evening, October 20. Other evening speakers will be Harold Walker, speaking in the field of ministry in the local Meeting; Alexander Purdy, (tentative), speaking on religious education; Charles Lampman and Douglas Steere, sharing the evening program on missions and social issues; and Ranjit Chetsingh and Mrs. James D. Wyker, sharing the final evening program on world Quakerism and world Christianity. A highlight of the week's program will be the Isaac and Lida Johnson Lecture on Sun. evening, Oct. 23, to be given by the well-known English Quaker author, Elfrida Vipont Foulds.

On Sunday morning, October 23, the Bible Lecture at 9:30 will be given by Thomas S. Brown; the message at the Meeting for Worship will be given by Russell E. Rees. On Sunday afternoon at 3:00, the new Central Office Building at Quaker Hill will be dedicated.

Devotional speakers for the half hour periods just before lunch each day will be Richard Newby, Freda Hadley, Milo Ross, James Walker and William Clark (tentative). A half hour Bible Study period will begin each day, with Harold Kuhn leading each session.

Friends serving on the Central Committee of the Planning Committee for the sessions are: Rendel Carey, Homer Coppock, Lilith Farlow, Helen Hole, Thomas Jones, Lela Mills, Merritt Murphy, Ellen P. Robinson, Truman Whitaker, Ed Hinshaw, Christian Nicholson and Erroll Elliott, ex-officio. Each Yearly Meeting is represented on the full Program Committee, which will meet in April.

October 20-26, 1955

Is Publicity Evil?

By Paul Blanshard Jr.

Paul Blanshard is Public Relations Director at George School in Pennsylvania. He writes here of a concern not often expressed among Friends, at least not in print, but one that is sincere and worthy of consideration.

As Friends leave the period of Quietism in favor of a more outgoing existence, understanding, unity, organization and money appear to be prime needs—perhaps in that order. Given these things, the future spells opportunity for Quakerism. Without them, our talk of progress may be wishful thinking.

Experienced people are promoting unity among us. These same elders are also thinking in terms of that organization and financing which can sustain Friends Meetings, churches and institutions. What of understanding?

Understanding among us depends on words and techniques. The understanding of the Society of Friends by millions yearning for a meaningful, personal religion depends on words and techniques. How well are Friends using them today?

"I hate to say this," an editor told me not long ago, "but Friends act toward publicity as if they had a million skeletons to hide in the closet." The editor was, to be sure, a non-Friend. We will recognize his statement as an over-statement. We need *not* dismiss his challenge without examination.

The plain truth is that many of us are suspicious about publicity. We carry an old American grudge against press-agentry. Often we fail to realize that there are good publicity techniques and men, just as there are good lawyers, bankers or builders. In the past quarter century a whole new interpretive profession, called public relations, has come of age to help people like us pierce the smog of words and ideas generated by the most vocal civilization in history.

A Quaker public relations man admitted recently that he could hardly recognize what he had written when it came through the other end of the process of committee editing. He was being paid to interpret his Quaker agency. He was eminently qualified to do so. But his superiors preferred to issue approved doggerel rather than individually-tailored and skillful words.

"Let Us be Earnest"

The Advices of our Society tell us: "Let us be earnest about the spread of Christ's message among those who have not heard it, and support the work of missions both at home and abroad."

Certainly publicity is a phase of spreading that message. If you and I as individuals can absorb that message through publicity and other modern media, is it right to condemn the media? Surely if we are corporately as a Society to gain unity, organization and essential funds, the message must get through some way.

Yet we have often seen a good cause fail because of quibbling over techniques. During 1954 a Quaker service organization withdrew its support from a committee created to solve a thorny community issue. Why? The committee's chairman by publicizing the committee's existence and purpose had exceeded the organization vague limitations as to "minimum publicity."

Do Friends really feel compelled to withdraw organizational support when dignified publicity is used as a technique? Is all publicity bad *per se*? Can we convey our meaning to other Friends and take full advantage of current opportunity by resort to word-of-mouth, mimeographed newsletters and monthly meetings attended by ten per cent of the membership?

I have wondered about this. I have sat in meetings hearing Friends quarrel more over word meanings than a high school English teacher. Maybe, like you, I have thought the Meetinghouse seats very hard when some Friends discoursed about punctuation while policy waited in the wings for its cue. One does not blame them or be scornful, for this is to overlook our own myriad weaknesses. I have however, wondered if a different way of doing things might help.

A group of us sat in New York in 1952. We represented several score institutions, committees, periodicals and Meetings. Our bond was that each was primarily a writer. Each was a Friend. As the shadows lengthened across the East River and the United Nations Building faded to a mysterious wedge in the twilight, we talked on and on. Always there was an unspoken question. Finally it was voiced.

"Don't you think there should be a national Quaker information office somewhere? Isn't it time we assembled nominal information about all things Quaker under one roof? Couldn't such an office help materially in promoting unity and organization and financial backing among us?"

Moreover, this one big question continued, is it not time that Friends attempted to recognize the many advantages of modern communication media so outsiders might find something attractive about us other than Quaker bonnets discarded almost everywhere generations ago? There was no one to lead such a project. A few months later an article appeared in a national magazine saying that Friends worship in silence—ignoring completely the pastoral form practiced by the majority of American Quakers.

An Information Office

At least three times in my personal experience since 1952, people in publishing have asked me where an information office is. With such an office and national information secretary, Friends would not have to run from sympathetic editors who often feel we have something genuine to give mankind. Quakerism could interpret itself skilfully to the outside world.

Again, Quakerism could reinterpret its meaning and history to itself. Yearly Meeting secretaries would have a gathering place, an information source.

Finally, with such a central office in being, could we conceive a further step? Would not each Meeting be strengthened if a reporter was named whose duties included the unsnarling of all manifestos or reports due for public consideration? This in no sense precludes group discussion. It might hopefully preclude hair-splitting over semantics and allow major time for policy making. The reporter would continue his normal chores of telling the outside world about his Meeting.

"What are you doing," asks the ninth query of Philadelphia Yearly Meetings in words which apply for us all, "as individuals or as a Meeting to interpret to others the message of Friends and to cooperate with others in spreading the Christian message?"

In this day of great opportunity for Quakerism, are we doing enough?

An Indian Student Visits Pakistan

Friends' work in the field of reconciliation is often quiet and slow. The following article by a young Indian tells from a non-Friends viewpoint a story of reconciliation fostered by Friends. Seven years ago, India gained its independence from Britain and Muslim Pakistan separated from India. Violence followed as nearly nine million Hindus fled to what is now India and nearly nine million Muslims fled to Pakistan. Bitterness has continued—flaring up in disputes over Kashmir, over water rights and over military aid from the U. S.

Friends Centers in Delhi, India, and Dacca, Pakistan, to which both British and American Friends contribute, have tried to encourage peace and good-will between the two countries. One means is by enabling students of one country to visit those of the other. Several interesting and unusual exchanges have been made in the last two years. Here is an account by an Indian student, Davinder Chopra, of one of the trips to Pakistan. The "Mr. Catchpool" of whom he writes is E. St. John (Jack) Catchpool, British Friend and secretary of the Delhi Center, who directed the exchange.

After getting the Passport, Visa and Income Tax Exemption papers in order we boarded the night "Frontier Mail." At Amritsar, Mr. Catchpool had invited the students and staff representatives of some of the colleges interested in the International Youth Hostel Movement to meet us and they provided us with a welcome breakfast. After a gruelling scramble under the burning sun, we ultimately managed to clear our luggage and ourselves from the Custom Houses on both sides of the border, a colossal waste of four hours. Even after seven years of working it is incredible that the Customs authorities have not been able to devise a quicker and more efficient system.

It was a strange feeling I underwent as the station wagon drove along the canal bank to the Forman Christian College; the old scene of the mad fury of man against man came vividly before my mind's eye as Lahore burned and my family hastily left in 1947. The embers still smoulder to produce political friction. But I was back in Lahore with a new message, to renew old memories and strengthen old contacts and to tell our Pakistani friends that we had already forgotten the scenes of 1947 then so deeply impressed on our sensitive minds. The visit was a brainwashing experience for those among us who had formed set opinions on Pakistan, based on pieces of partial newsreports and snatches of prejudiced gossip.

Ashraf and Nasir, two of the Forman Christian boys, looked after us with all kinds of emenities, even bedding!

After a fine reception on our first evening, two hours after our arrival in Lahore, at Principal Dr. Ewing's residence, we set off on our round of engagements. The next day saw our photograph in the Pakistan Times—a flattering bit of publicity. In the following days we visited and met the staff and students of the various educational institutions. We visited the Kinnaird College for Women, where two of us made feeble attempts at speeches on the Service Civil International and the International Youth Hostel Movement to the sea of faces before us; the glistening and exuberant faces of the young womanhood of Pakistan freshly coming forward from behind the veil.

A Cordial Reception

We were impressed by the progress made by the Fatima Jinnah Medical College for Women, housed in its new buildings. The Sir Ganga Ram Hospital opposite the Medical College runs as smoothly as before also catering for the needs of the senior medical students. At Aitchison College with its fine buildings and spacious grounds and the Hailey College of Commerce we held informal chats with students on topics ranging from cricket to politics. People in Dyal Singh College (the place where my father studied) were celebrating their Founder's Day. Speeches on the services of both Hindu and Muslim well-wishers were made. Two of us participated in a debate especially arranged by the Government College where the Deputy High Commissioner for India in Pakistan was present.

The cordial reception of the Rotarians who arranged a special and enlarged meeting provided us with the opportunity to meet business and other leading citizens of Lahore. Mr. Catchpool made a spirited speech on his practical idea of the exchange of Indian and Pakistani students.

Last but not the least, Mr. and Mr. Sailer of Forman College gave us the opportunity to meet and have a recorded discussion with their students. The trip was a most refreshing and informative experience. We recognized the only truth in the political statements made both in India and Pakistan that the people wanted to live peacefully. And how much India and Pakistan can benefit from cooperative and peaceful existence, for they have nearly the same problems to tackle.

The Underlying Link

We discussed Kashmir though not its solution, but left it to the youth of both countries. I am certain many obstacles hindering Hindo-Pak amity can be removed. One could not blame the Pakistani boys for getting the wrong notion that communal organizations like the Rashtriya Sevak Sang and the Hindu Mahasabha (extremist Hindu parties) had a large following in India; we went at length to dispel this wrong idea picked up from the press. To those who doubted that Muslims in Delhi and India were living as peacefully as we were with them, we pressed an invitation to come and see things for themselves.

The attitude of the man in the street markedly changed for the better when he came to know where we were from, and from his inquisitive remarks, one could see that he thirsted for news concerning India. We left Lahore after an eight days' stay with pleasant memories — and young minds enriched with a new and most valuable experience, that (despite religious differences), there is an underlying and a mysterious link which binds the two peoples, and that, in spite of everything else.

I feel that we ourselves will have to provide the answer to the bickerings between India and Pakistan. How much easier the task will be if more of us visit Pakistan and vice versa.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Under Quaker Appointment, The Life of Jane P. Rushmore, by Emily Cooper Johnson; University of Pennsylvania; 211 pages; $3.00. (1953)

Further Footsteps Along the Qnaker Way, by Jane P. Rushmore; Friends Central Bureau; 55 pages; $1.00. (1954)

As different groups of Friends move closer together, it becomes both interesting and important for each group to know more about the other groups. *Under Quaker Appointment,* a life of Jane Rushmore, does a two-fold service to Five Years Meeting Friends. It tells a vivid story of a sparklingly human, very active participant in the affairs of the Quaker organization of the General Conference group who never lost sight of the spiritual realities for which the organization existed. Jane Rushmore was a faithful and intelligent member of numerous committees. She was also an excellent administrator. Her insights were creative and she had a rare spirit of cooperative effort. While she was undoubtedly a leader in her group, she was well aware that no one person could speak for the entire membership. Her fellowship with fellow workers was as significant as her leadership.

This personal biography is also a biography of her Meeting during her mature years. Always a little ahead of the group, she made few mistakes of judgment. Jane Rushmore, Hicksite, and Rufus Jones, Orthodox, have often been compared as leaders in their respective groups. Each was concerned for the welfare of his own group, but they both kept in mind the importance of closer relationship between the two groups. Naturally they were good friends. Their lives make it difficult to use the words Hicksite and Orthodox in distinguishing the two branches of Friends. It is easier to use the more colorless terms, Five Years Meeting and General Conference.

Further Footsteps Along the Quaker Way is a delightful collection of essays by Jane Rushmore which adds greatly to the portrait of a grand Quaker whose influence quietly extended itself to her entire community.

William J. Reagan.

* * * *

We Grew Up In America, compiled by Alice I. Hazeltine; Abingdon Press; 240 pages; $2.95.

This book takes its material from the autobiographies of a very interesting cross-section of American people who all have one thing in common — vivid recollections of their childhood and the ability to write of it well in a manner that will attract candid teen-agers. Rufus Jones takes us to Meeting in his lively description of childhood experiences in a rural New England Friends Meeting. James Norman Hall lets us ride the "cowcatcher" or pilot of a midwestern freight train on a warm Iowa night. There are other equally interesting glimpses into the childhoods of Grandma Moses, Jo Davidson, W. C. Handy, Fiorello H. LaGuardia and William O. Douglas, to name a few of the 24 authors. Parents as well as their high school age offspring will enjoy, as well as learn from, this book.

Virginia Williams.

A Sense of Living, by Mildred Tonge; Pendle Hill Pamphlet No. 79; $.35.

This pamphlet, written by a resident staff member of Pendle Hill, makes a candid appeal to the potential creative artistry in every one of us. Mildred Tonge emphasizes self - expression through writing and through art as a means of clearing a path to a new creative center within us all. She shows how much individual self-expression may be realized through group media. Always its method is to experience afresh, to draw upon one's "alien energy." Its realization is a developing, a maturing and a faith that by creative expression—our spiritual journey—we "share the divine act of creation." This is the first in the series of six Pendle Hill pamphlets for the year 1954-1955.

Mildred Hale.

* * * *

The American Friends Service Committee is co - sponsoring a pamphlet on the significance of the United Nations work in the field of human rights, and dealing particularly with what people can do to help in their own communities. It will be ready early in the year at 25c per copy and may be obtained by writing to Sydney Bailey, 345 E. 46th St., New York, N. Y.

* * * *

Daisy Newman's recent novel, published in England as *Dilly,* will appear as *The Autumn's Brightness* in February from the MacMillan press, $3.50. *Dilly* was reviewed in the August 26, 1954 issue of this journal. The American title is found in a line by Whittier. *The Autumn's Brightness* is a People's Book Club selection.

CHILD OF LONELINESS

When Human Heart walked life with measured tread
(Self-pity's thorns a crown upon her head)
Each moon-kissed fog served but to shut her in;
Each sunrise spoke of joys that should have been;
And even redbirds, high above the street
Mocked, with their cheery call of "Sweet, you're sweet"
Because she walked with loneliness and woe.
"Dear God," she wept, "Show me the way to go."
Then, miracle! For Human Heart was wed
To Loneliness, and she was safely led
From out the travail of that bitter night
With infant willingness to face the light—
As each is led, by victories won alone,
To realms of quietude elsewise unknown.

Vida R. Pribbenow.

EQUILIBRIUM

The devil is sea,
And I — the land —
Fight encroachment
On vegetant strand.

But if I sink
To lowest level . . .
There is the sun
To thwart the devil!

The sun lifts up
The devil's own,
And warms again
My field and stone . . .

Velma E. Miller.

Our World Missions

Edited by Charles A. Lampman

News from Oak Grove, Council House

Oak Grove Meetinghouse Getting New Look

During the 1953-54 fiscal year of the Five Years Meeting, the United Society of Friends Women raised $1,956.28 to be used by the Oak Grove Friends Meeting in Monroe County, Tennessee, for brick veneer on the exterior of their meetinghouse. Late in the summer of 1954, work began on the project. Because the labor is being contributed voluntarily by the men of the meeting at times when they do not have other obligations, the project will not be completed until the spring of 1955.

Charlie Roberts, who I understand is not a member of the church, is the skilled mason in the area upon whom they are depending for the supervision of the work. He offered a very liberal discount for his labor on the project, as he has done previously for the other three meetinghouses in Monroe County.

Howard Yates is the pastor of the Oak Grove Meeting, having succeeded Herschel Hill, September 1, 1954. He is also the pastor of the Farrs Chapel Meeting. One of the happy aspects of Howard's service there is that he grew up in this community as a boy and was a member of the Three Points Meeting. His wife, Margaret, also was raised in that vicinity, a fact which has enabled her to be a most effective complement to her husband. Howard and Margaret Yates began their service in Tennessee in 1948 at Rafter Chapel and Farrs Chapel.

The four monthly meetings in Monroe County, Tennessee, are now members of the Friendsville Quarterly Meeting of Wilmington Yearly Meeting. The work in that area was initiated as a Home Missions Project of Friends in 1870.

According to the report of the statistical secretary of Wilmington Yearly Meeting in 1954, the membership of Oak Grove Meeting is 80. The average attendance at Sunday morning meeting is 30. The meeting paid $40 toward Yearly Meeting stock and $36.00 toward the United Budget of the Five Years Meeting. The meeting also pays $120 per year toward the support of the pastor.

The Board of Missions urges Friends who are travelling in the vicinity of Knoxville to stop in Monroe County to visit our work. The four meetings can be reached by going east of Madisonville, Tennessee, on the Ball Play Road. If Friends can notify our workers that they plan to visit, it is always preferable. But people who spontaneously and on-the-spot are inspired to visit the work are always cordially invited.

Report of Council House Friends Center

Laurence and Lucille Pickard are directors of the Seneca Council House Center, near Wyandotte, Oklahoma. The work there is conducted under the auspices of the Associated Executive Committee of Friends on Indian Affairs, of which Eunice Grier is the Educational Secretary. The Board of Missions makes an annual contribution of $2,200.00 toward the work of the four Indian centers in Oklahoma. The following is the report of the Pickards for the quarter ending October 31.

"Our last report was written from Masachusetts while we were on vacation. It hardly seems possible that that was only three months ago. We had a wonderful vacation with old friends and Friends as well as with relatives on both sides. Larry preached three times during the six weeks, and together we spoke to several Friends' groups as well as appearing at Wilmington and Western Yearly Meetings.

"We arrived home August 18, thankful for our safe journey of almost 6,000 miles. We found Lois and Carl Jordan packing and getting ready to leave. These leaders of the work camp reported that they had over 30 campers here at one time or another. Some stayed only three days, but others stayed a week or more. Only one was able to stay the whole two months. . . . In spite of the conditions (hot), the campers made a good start on the loom house. The foundation walls were in, and the floors poured and sub-flooring in. Most of the blocks for the remaining walls were made.

"Since then we have had a 'Week of Work' on the loom house and have the East wall almost complete and the other walls almost as high. With just a few more blocks to make, a couple of days of work should finish the walls. Many of the men and women in the community have helped make the 'Work Week' a success. We hope to be able to report that we are moving into the new building before many weeks.

"One of the great joys of our work is helping our young people go to school. Darlene Fisher has received scholarship aid and is now at Druary College . . . Larry helped in other ways besides her transportation . . . Sidney Schmidt enrolled at Chilocco Indian School and again we were able to help with transportation. Our Christian Endeavor gave a goodbye party for Darlene and a gift of a lovely white alarm clock. Sidney left on such short notice that we couldn't arrange a party, but we do have a gift of a traveling kit for him. Another of our young people has left

(*Continued on page* 34)

The Oak Grove Friends Meetinghouse in Monroe County, Tennessee is shown here with the brick veneer work partly completed. The project is sponsored by the United Society of Friends Women, with labor done by men of the Meeting.

The Sunday School Lesson

By Russell E. Rees

February 20

The Church and Its Sacraments

Acts 2:38-41; 1 Corinthians 11:23-29

This lesson is of great importance o Friends, as well as to the Church t large, because of the testimony ve make in regard to the sacranents. It is sometimes said that Friends "do not believe in the sacaments." But such a statement is pen to very wrong interpretations. We certainly do believe in communion, and we do believe, I hope, n the cleansing of the individual. Whatever doubts we have are as to he efficacy of physical acts, in the ealm of the spirit.

First, then, a definition of sacranent: Sacrament is "a religious eremony in which visible means re used in the belief that a special Divine Grace is, or may be, thereby onveyed to the subject." In the Old Testament there were many uch "visible means" used. Olive il was used thus in the consecraion of a priest or king. The act of ircumcision was a visible means or securing divine grace. The Passver feasts, and the many little acts f preparation were sacramental. Baptism was practiced in various ways, but with the common belief hat it secured some grace for the ndividual.

The early church did very soon egin to practice at least two acts vith a sacramental intent. The use f water in baptism, and the sharng of the common meal in memory f Christ were increasingly used in his way. As time went on other cts were also accounted as sacranents also. Thus the Western Church, by the time of the Reformation, accepted seven sacraments, Baptism, Eucharist, Confirmation, Penance, Holy Orders, Matrimony n d Extreme Unction. Martin uther rejected at least four of hese, keeping only Baptism, the ucharist and Penance.

While Protestantism has almost niversally retained the two, Bapsm and Eucharist, there has never een agreement as to the manner n which they are to be used. For xample Baptism is practiced as mmersion or sprinkling, in runing water or in pools, even in arm water or in natural water. ontinual debate has gone on as to ne meaning of the Eucharist, hether transubstantiation, (the actual change of wine and bread into flesh and blood) takes place. As in the mass, or only consubstantiation, (flesh and blood with the wine and bread) as Luther held. Or is it only a symbolic act, with no miraculous elements at all?

Friends, following George Fox, sought for someone who could speak to their condition, and found that Christ did that without dependence upon the external rituals of the churches. They sought a first hand experience, and finding it, they discarded all extraneous matters. They found much support in Paul's rejection of circumcision, and applied the same arguments to the sacraments. Luther's opposition to Sacred Works they found led them to reject all external crutches and supports. In John's Gospel they found their spiritual home, for John omits reference to the Lord's supper, and distinctly declares that Jesus did not baptize with water.

Religion has to do with the spirit of man in relation to God. How does he achieve fellowship? In the direct approach to God in worship, without priest or sacrament, we have found a way. It is for us a satisfying way, and while we do not judge others who find sacraments helpful, we do declare that they cannot be essential to faith.

Ian Maclaren wrote, "The sacraments are faithfully observed by every branch of the church except the Society of Friends, who faithfully keep, in the spirit, what they do not observe in the letter."

Questions: 1. What should be the attitude of Friends in the ecumenical movement, toward the use of sacraments? Is our testimony important? Does it bar us from full participation in the life of the church universal?

February 27

The Church Proclaims the Gospel

Romans 10:8-15
I Corinthians 2:1-5

It is a strange thing that just as man has mastered the art of communication, so that it becomes true that words spoken in the secret chamber are noised from the housetops, at that time artificial barriers are erected to keep men from communicating. Men are suspicious of each others' words, and although, physically, it is possible to speak to all corners of the globe, we are afraid to speak and afraid to listen to these words.

The proclamation of the Gospel is seriously hindered at the very moment that it could be achieved world-wide. Something more than words is needed now if the good news of the Gospel is to be heard. More than ever it is true that what you are speaks so loud that I cannot hear what you say. A fresh proclamation by word and deed needs to be made.

One great danger is that the Good News shall have become trite and commonplace to us. Does not everyone know the story now? Why should I force my beliefs on other people?

Perhaps the trouble is that we have confused proclamation and preaching, thinking that only those who "preach" from a pulpit are proclaiming the Gospel. But the most effective proclaiming is not always done from a pulpit. The way Christians act is also part of the message. Feeding the hungry, clothing the naked, healing the sick are all ways of witnessing to the truth of Christianity.

Paul's appearance in Corinth followed immediately his appearance in Athens. In the great Forum there he had undertaken to speak to the philosophers in their own language. They merely shook their heads, and said, we will hear you again. So when he came to Corinth, Paul determined to speak simply of the things he knew by experience. So he talked of Christ and his death and resurrection. And he was far more successful in Corinth than he had been in Athens.

What is the message of the church for the world today? Much has been said about the church's failure, but what is right about it? Its origin, purpose, truth, guide book and its Leader are all right and good. Surely it must be the people who make up the church who are wrong. How have we failed to pass to the world the message of hope?

"That your faith should not stand in the wisdom of men, but in the power of God." We are perhaps too much concerned with consequences, not enough with commitment. We are not bound to succeed, but we are bound to be committed.

Questions: 1. What message is your Meeting attempting to give to the world? Are you sure that you could define the message? Are people confused about the part that God plays in the salvation of the world?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Thirty-five persons are expected to participate in a seminar on civil liberties, scheduled in Washington, Feb. 28 to March 3, sponsored by the Middle Atlantic Region of the American Friends Service Committee. Last year a similar seminar was held at the U.N.

* * *

Bettina Moore, teacher at Friends Central School in Philadelphia, is on her way to the partner school in Rimini, Italy, in the first Italian teacher exchange under the American Friends Service Committee's School Affiliation Service. Maria Luisa Sabbri, Rimini teacher, is already at Friends Central.

* * *

Three Congressmen have been listed in religious affiliation as "Friends" on the special memorandum sheet of the Washington Office of the National Council of Churches. Senator Paul Douglas of Illinois and Representatives William G. Bray of Indiana and Edward T. Miller of Maryland are members of the Society of Friends.

* * *

An exhibition of the paintings of Francis Clark Brown, pastor of the Friends Church at West Milton, Ohio, was shown at the church January 10-15. Over 120 paintings and water colors were exhibited, including work done in England, France, Holland, Switzerland, Quebec and Jamaica. Francis Brown has recently returned from a month's stay in Jamaica.

* * *

The Southwest Conference of Friends will be held February 18, 19 and 20 at Camp Bagby (YMCA) near Houston, Texas. Anyone interested in Quakerism is welcome at the Conference. Mary Minor, 4015 Marquette Ave., Houston 5, is in charge of arrangements. Theme of the Conference is "Our Needs on the Growing Edge of Quakerism."

* * *

Henry and Lydia Cadbury were in Jamaica in December and January where Henry Cadbury did research on the early history of Quakerism on that island. They return to Pendle Hill to continue service there at the end of January. Henry Cadbury was recently retired from his long-time teaching post as Hollis Professor of Divinity at Harvard.

* * *

Highlight of the annual meeting of the Division of Christian Education of the National Council of Churches will be an address by Elton Trueblood on February 8 at Emery Auditorium in Cincinnati entitled "The Gospel We Communicate." Theme of the week-long meeting for some 1600 church and lay leaders will be "Communicating the Christian Gospel."

* * *

William H. Matchett, son of James and the late Lucy Matchett of Chicago, is the author of a book of poetry to be published early in 1955 by Houghton Mifflin. Entitled *Water Ouzel and Other Poems*, it contains many poems on birds. The title poem is dedicated to Dora Wilson, late Pendle Hill teacher. A member of Cambridge (Mass.) Friends Meeting, William Matchett is now on the faculty of the University of Washington, Seattle.

* * *

An exploratory committee has approved a report urging that *The Friend*, periodical of Philadelphia Yearly Meeting and *The Friends Intelligencer*, journal of General Conference Friends, be merged. It is hoped that the resulting paper will be better able to serve the many groups of non-pastoral Friends and that it may set forth Quaker thought and practice in ways that will interest inquiring non-Friends. *The Friend* is the oldest Quaker paper in the world.

* * *

"India and the U.S." will be the theme of a Washington Seminar for College Age Young Friends to be held March 3-5. The Seminar is sponsored by the Youth Department of the Five Years Meeting and the Friends Committee on National Legislation. Interested young Friends should register (Young Friends Department, 101 South Eighth, Richmond, Indiana) by February 21. Byron Branson will be the Young Friends Department representative with the Seminar in Washington. It is hoped that this Seminar on India will be as well attended and as helpful as the highly successful Seminar on Africa for high school age Friends held last fall.

* * *

Work on a year-round basis has been continued in Japan by the American Friends Service Committee. Led by Don Obert Noel, Jr., a Friend doing two years of alternative service overseas as a conscientious objector, seven volunteers went into a Tokyo slum where eight hundred persons were crowded into a single city block. Other week-end work camps converted a water reservoir, used in World War II to fight bomb fires, into a playground area, painted beds at a home for handicapped women. The A.F.S.C. is now investigating the possibility of sending American volunteers to Haiti to help repair damage caused by hurricane Hazel.

* * *

Quaker conferences for young diplomats will be extended to Asia for the first

Ranjit Chetsingh, Executive Secretary of the Friends World Committee, is shown here together with his wife, Doris and their son, Ranjan. The Friends World Committee will meet shortly after the sessions of the Five Years Meeting to be held October 20-26, 1955, in Richmond, Indiana. Ranjit Chetsingh hopes to visit among Friends in the United States for a period before and after those meetings. His tentative itinerary will take him to both coasts, to the south and to Canada during a three-month stay. (See also Editorial Page.)

ne in 1955, the American Friends Serv- Committee has announced with the pointment of Rhoads Murphey to head e new program. A University of Wash- gton geographer. Rhoads Murphey is arried to a Quaker, Eleanor Murphey, d served with the Friends Ambulance nit during the war. He and his family iled for Europe on January 13, continu- g to the Far East by plane. Another re- nt appointee to this field was Lloyd iley, who, with his wife and three chil- en, left in January for Geneva, where will serve as associate director of con- rences for young diplomats. Both men ll serve two years without pay.

Friendly Fellowship

WABASH, INDIANA—Evangelistic meetings ld at Wabash Friends, November 28 to cember 12, proved to be a great quick- ing of the spiritual life of the Meeting. e attendance was good, the messages in ng were soul-lifting and the sermons re very helpful. Xen Harvey, pastor of irmount Friends brought soul-searching mons. William Pannell led us in the nistry of song. He not only directed the usic and brought gospel messages in his os each night, but he preached the ee Sunday mornings. To write about meetings recalls this statement from December 30 *American Friend*, "Expe- nce is always greater than the inter- etation of experience."

Rebecca S. Rinkerd.

HIGH POINT, N. C.—Since November 1, attendance on Sabbath Morning Meet- has averaged over 200. Perhaps this reased interest is due to the success of last building drive for the new Meet- house. The Monthly Meeting has au- rized the awarding of contracts and actual building will be begun as soon weather permits the breaking of ound.

The White Gift offering at Christmas ounted to $203.76 for "S.O.S."—Share r Surplus, which will be of great help the starving people of Asia.

Recently our pastor, Cecil Haworth, ex- nged places with O. Herschel Folger of Asheboro Street Meeting in Greens- o for a day. In December a series of ks and discussions on the history, prin- les and practices of Friends was begun. ose leading the weekly sessions will in- de Seth B. Hinshaw, B. Russell Bran- , Clyde A. Milner and others.

he Quaker Cook Book, a revised edi- n of *Carolina Cookery in Quaker Kitch-* published in 1924 by the Women's xiliary, is meeting a gratifying re- nse. The object of this project is to ke enough money to construct and ip an adequate kitchen for the new etinghouse.

Alice Paige White.

AMAZING RECORD of Worship Leadership

With the March-April issue, The Upper Room reaches its Twentieth Anniversary. Its amazing circulation of 3,000,000 copies per issue is a phenomenal record among religious periodicals. Published in 29 separate editions and 24 different languages and Braille, its world-wide popularity as a daily devotional guide is evidence of the outstanding devotional content of each issue. Its contributors represent a cross section of the Christian religion today, and it is not surprising that the combined work of such writers should meet an unprecedented demand among Protestants of all faiths . . . that all over the world, Christians lift their hearts in daily devotions through its inspiration, use it for family worship . . . that 65,000 churches supply it regularly to their congregations.

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1908 GRAND AVENUE NASHVILLE, TENN.

Report of Council House

(Continued from page 30)

and we miss them at our meetings.

"The first Sunday in October was Rally Day for us. The children had a special program and our classes were rearranged. It was an inspiration to see the 70 or more people who came that Sunday morning.

"Aid attendance and interest is strong, but still the unfilled orders for woven articles are ahead. The women hope to have more looms as soon as they get into the loom house.

"Rains came at last during the last of September and farmers worked day and night to get out their fall crops of winter grain and pasture. The government drought feed program is a help to farmers, but after three years of drought most farmers are farther in debt than ever before.

"Lucille started teaching classes again in the public school this fall. She teaches four different groups: these classes provide a real opportunity to reach many children who otherwise get little or no religious training. Larry took over the classes while Lucille convalesced from a minor operation in October.

"It seems that our Indian Friends are much concerned that there be no changes in the government program for Indiana. They have been led to believe that they face immediate loss of all government aid. This does not seem to be the truth, but it is causing some of them to think of their affairs in terms of less government aid."

BIRTHS

BERRY—To Gale and Jessie Munden Berry of Charlottesville, Indiana, a daughter, Nancy Gale, on April 16, 1954.

DAWSON—To Clyde and Irma Dawson of Wabash, Indiana, a daughter, Mary Diane, on May 26, 1954.

EDWARDS—To Norman and Mary Alice Hill Edwards of Charlottesville, Ind., a daughter, Ruth Marie, on Dec. 11, 1954.

FISHER—To William and Ermadean Elliott Fisher of Charlottesville, Indiana, a son, Murry Dean, on November 22, 1954.

GROBEY—To Rodney and Mary Snell Grobey of Muncie, Indiana, a daughter, Ruth Elaine, on December 14, 1954.

JACOBY—To Charles and Joan Benson Jacoby of Wabash, Indiana, a son, Gary Lee, on December 10, 1954.

JONES—To Jim and Shirley Castle Jones of Wabash, Indiana, a daughter, Diana Ruth, on July 28, 1954.

KRIEBEL—To John and Sylvia Bell Kriebel of Buckingham, Pa., a son, David, on January 4.

MILLER—To Harold and Patricia A. Miller of Wabash, Indiana, a daughter, Mary Carolyn, on January 3.

MILLER—To Woodrow and Elizabeth Miller of Wabash, Indiana, a daughter, Mary Ann, on December 14, 1954.

MOORE—To Raymond and Edna Moore of Tellico Plains, Tennessee, a daughter, Sheryl Lynn, on December 30, 1954.

POWERS—To Morton and Mary Silver Powers of Charlottesville, Indiana, twin sons, Larry and Gary, on April 8, 1954.

RAISOR—To Robert and Edwina Bath Raisor of Knightstown, Indiana (Muncie Meeting), a daughter, Beth Anne, on December 1, 1954.

SHIELDS—To Thomas and Lois Ruth White Shields of Charlottesville, Indiana, a daughter, Pennina Rose, on November 3, 1954.

THOMPSON—To Robert and Donna Thompson of Wabash, Indiana, a daughter, Debra Ann, on April 12, 1954.

TRINKLE—To Dale and Norma Silver Trinkle of Indianapolis, Indiana (Charlottesville Meeting), a son, Dennis, on March 14, 1954.

WHITE—To Edgar C. and Joyce Cox White of West Milton, Ohio, a son, Fred Joseph, on January 2.

MARRIAGE

HADLEY-AULT—Ruth Eleanor Ault to David Milton Hadley, on October 23, 1954, at Hackenhack, N. J., Congregational Christian Church with Alexander Chandler, pastor, and Milton Hadley, father of the groom, officiating.

* * *

SHORT-HARNISH—Lillian Harnish, daughter of Harold and Hulda Harnish, to Frederick Short, son of Mr. and Mrs. Newt Short of La Fountaine, Indiana, on July 4, 1954, at the Wabash Friends Church, Keith Sarver, pastor, officiating.

* * *

ZOOK-DALE—Deloris Dale, daughter of Mr. and Mrs. Lewis A. Dale of Roann, Indiana, to Vern Zook, son of Mrs. Harold Lauer of Lagro, Indiana, on November 22, 1954, at Los Angeles, California, the Rev. J. P. Battema officiating.

DEATHS

BOYNTON—Merwyn K. Boynton, on December 30, 1954, at Muncie, Indiana, after many months of illness. He united with Friends Memorial Meeting in Muncie by convincement in 1948 soon after coming to Muncie to make it his home. Illness prevented regular attendance at meeting, but when health permitted, he and Rose Snyder Boynton, who survives, were found at morning worship services. Burial was at Woodlawn Cemetery, Montpelier, Indiana, with Robert M. Jones as minister.

* * *

CHAPPELL—Anna Goddard Chappell, on December 23, 1954, at Muncie, Indiana, after months of illness. She was the daughter of Joseph A. and Mary Hough Goddard who were prominent in church, business and civic life during their many years' residence in Muncie. Her parents were active leaders in Indiana Yearly Meeting and in Muncie Meeting in particular. Anna Chappell was a charter member of Friends Memorial Meeting, which her parents helped establish and which was named in their honor. She was born in Fountain City, Indiana, and as a child and young woman she was very active in the work of both the Sunday School and Meeting. In later years after the death of her parents and her husband, Robert M. Chappell, she found solace in keeping the yard of the family home beautiful as a tribute to her home town and the adjoining church property. She is survived by one sister, Grace Goddard Rich of Keokuk, Iowa, two nieces and one nephew. In the absence of Robert M. Jones, pastor, services were in charge of Joseph Vlascamp.

* * *

FOULKE—Verne M. Foulke, on January 1, at Lebanon, Ind., age sixty-eight. She was the wife of Marvin Foulke, clerk of West Grove Monthly Meeting and West Grove Quarterly Meeting. As an elder, she was faithful in all her responsibilities and was interested in all departments of the church, especially in Missions. It was her sincere desire to help in any way she could to further the work of the meeting and the Society of Friends Women. She was a regular attender at all meetings of the church and Women's Society when health permitted. Surviving are her husband; one son, John M. Foulke of Indianapolis; five sisters and three brothers. Funeral services were held at West Grove Church with Paul Hicks and Frank V. Stafford officiating.

* * *

FRANTZ—Henry Frantz on September 5, 1954, at Wabash, Indiana, after an extended illness. He is survived by his wife, Mariah, with whom he celebrated their 68th wedding anniversary in January, 1954. He was the oldest member of the Wabash Friends Meeting. Other survivors are two daughters, Anna at home and Edith Pearson of Converse, Indiana, and one sister, Mrs. Ira Roby.

* * *

HARRIS—William Harris on December 15, 1954, at Rockwood, Ontario, Canada, aged ninety-one. He was the eldest son of John R. and Marianna Harris, a member of a family that had been Quaker for several generations. The first Meetinghouse in Rockwood (no longer standing) was erected in 1844 by the Harris, North, Wetherald and Smith families. During most of his life William Harris was associated in his father's Woolen Manufacturing business, which he continued after his father's death until 1925. Since then he devoted his time to his hobby of growing gladiolus. He served for two years as President of the Canadian Gladiolus Society, and served as longtime president of the Rockwood Horticultural Society. He also served as a member of the first Board of Police Village Trustees and as Secretary of the Upper Canada Bible Society. He served as Clerk of Canada Yearly Meeting for some years and was also Secretary of the Board of Pickering College, being Honorary Secretary at his death. In 1888 he married Edith A. Walker of Norwich, who preceded him in death in 1933. Surviving is their only child, Edgar W. Harris of Rockwood. Funeral services were held in Acton, with Stanley Van Every and Burton S. W. Hill. Interment was in the Rockwood Cemetery, formerly the Friends Burial Ground.

* * *

KENDALL—Emma Kendall, on October 20, 1954, in New Castle, Indiana, aged seventy-seven. She was a Professor of English at Friends University from 1918 to 1934. From Friends University she went to Pacific College in Newberg, Oregon, where she taught until 1938. She returned to Indiana from Pacific College, serving as librarian at Spiceland until she became ill. Survivors include two brothers, one sister and several nieces and nephews.

uneral services were held in the Spice-nd Friends Church.

* * *

NINDE—Minnie L. Tinkle Ninde on De-mber 18, 1954, near Portland, Indiana, ed eighty-six. She was born near Hag-stown, Indiana, in the Old Nettle Creek ommunity, the daughter of Luke and ouisa Chamness Tinkle and was a mem-r of the Society of Friends. When a rl, she and her family moved to Jay ounty near Bryant and helped in the tablishing of the Poling Meeting, where ey worshipped for fifty years. When the oling Meeting was discontinued, she oved her membership to the White Oak eeting. In her later years she was not ways able to go to Meeting regularly it she never lost interest and listened to rvices on the radio. She was married to illiam S. Ninde, who preceded her in ath in 1932. Surviving her are four sons, ale Ninde of the Home, R. Claud Ninde the homestead, Ralph Ninde of Muncie, diana, and F. Earl Ninde of Tulsa, Ok-homa. One son, Howard, preceded her in ath. Funeral services were held in Port-nd with Paul Logan and Hubert Burkett ficiating. Burial was in Hillside Ceme-ry (Old Quaker Cemetery), Pennville, diana.

* * *

PARKER—Arthur Parker, on January 1, his home in Naples, New York. He was rector emeritus of the Rochester Mu-um of Arts and Sciences. Dr. Parker as born on the Cattaraugus Reservation eneca Nation) in western New York. e was an outstanding authority on In-an archeology and history. He wrote a mber of books, the last, *Red Jacket, the st of the Senecas*, was published three ars ago. During his later years Arthur rker was closely drawn to Friends and eir teachings, and occasionally attended iends gatherings. He was scheduled to eak at the Friends celebration of the e hundredth anniversary of the found-g of Thomas Indian School in Collins, Y. on May 14. Indians from Cattaraugus d Tonawanda attended the funeral and ng one hymn in the Seneca language. embers of Friends Meetings in Ithaca, chester and Collins were also in attend-ce.

* * *

PICKETT—Fred B. Pickett, on January 4, Centerville, Indiana, aged fifty-eight. e had been Postmaster at Richmond, In-ana, for the past 18 years. He was a aduate in law at George Washington niversity, and had been active in the emocratic party. He attended Earlham ollege for a time and was a member of e First Friends Meeting in Richmond. 1921 he married Katherine Kenworthy, ughter of Truman C. Kenworthy, and eir two children, Frances Oberholtzer Los Angeles and James, now attending hool at Westtown, Pa., survive. Kather-e Pickett died in 1939. Eight years ago ed Pickett married Edna McNary, who rvives together with her two daughters, elena Jane and Mary Ann McNary. A ster, Mrs. Chauncey Morrow lives at hester, Indiana. Fred Pickett's ancesters ere among the early Quakers to locate the Richmond community. Joshua ckett, his great-great-grandfather, was nked with Jeremiah Cox as among the st persons to establish homes and iends Meetings in the county.

* * *

STORTZ—Clara Riek Stortz, on Septem-er 4, 1954, at Muscatine, Iowa, aged seventy-three. She was born in 1881 at Muscatine, Iowa. In 1901 she was married to Fred Stortz of Muscatine. She attended the Bloomington Friends Church. Funeral services were held with Clifford Wolfe, pastor of Bloomington Friends, in charge. Burial was at the Greenwood Cemetery in Muscatine. Survivors include a daughter, Esther Stortz; a granddaughter; three brothers, Fred, William and Ed. She was preceded in death by one daughter, Ruth Herlein, and by her husband, Fred Stortz.

Every loss is meant to be filled up by His presence; every sorrow is meant to make His fellowship more to us.

—Andrew Murray.

* * * *

Other books were given for our information; the Bible was given for our transformation.—*Western Work.*

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Allentown-Bethlehem-Easton, Pa.—Lehigh Valley Meeting for Worship and first day school, Sunday, 10:00 a.m., Allentown, 24th and Lehigh Parkway. Clerk. Richard W. Taylor, Northeon, R.D. 4, Easton. Telephone: Easton 27117.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study. 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 103th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida — Meeting for meditation and worship each First-day at 11:00 a.m in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida — Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, James W. Bond, Phone 98-7872.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

Oklahoma City, Oklahoma—Meeting for worship Sunday afternoons at 4:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. YMCA. Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances H. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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